SURAH OF AL-MA’ARIJ

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Mirela A

THE REFERENCES

1. Tafseer Surah Al-Ma'arij

THE BACKGROUND1

I.

This surah came down as a response to some of the stubborn idol worshipers among Quraysh

who were seeking to hasten Allah’s punishment by asking about it in a mocking style and as if

it would never arrive [Sabuni and Sa’di]

II.

Purposes of this surah are as follows [al-Tafseer al-Muyassar]:

A. Threatening the disbelievers of Allah’s punishment on the Day of Judgment by

illustrating their condition on that awful day

B. Mentioning the nature of mankind in that they become anxious during hardship and

insolent when blessed

C. Emphasizing the fact that resurrection and compensation on the Day of Judgment are

true without a doubt

THE AYAT IN DETAILS1

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ۝١

1- A questioner has demanded a punishment bound to come

a. The ‘questioner’ here is doing so out of mockery

i.

Some have said that the person being referred to here was Nadhr ibn Al-Harith,

who was one of the courageous people of Mecca and a tyrant [Sabuni]

b. Meaning the questioner has mockingly called for an inevitable punishment against himself and his people [al-Mukhtasar fee al-tafseer]

i.

This punishment is guaranteed to come on them on the Day of Judgment

لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ٢

2. For the disbelievers—to be averted by none—

a. Meaning once this punishment descends on them, nobody will be able to avert it so how can this scoundrel seek to hasten it? Is he not afraid?! [Sabuni]

مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ٣

3. From Allah, Lord of pathways of [heavenly] ascent

a. Nobody will be able to avert it because the punishment is from Allah Himself [Sabuni]

b. If the disbelievers knew and recognized Allah’s actual greatness, authority, and perfection of His Names and Attributes, they would not seek to hasten the punishment,

rather, they would surrender and be disciplined [Sa’di]

c. The ‘pathways of heavenly ascent’ is in reference to the angels rising and descending

from the heavens by Allah’s command and the coming down of Allah’s revelation

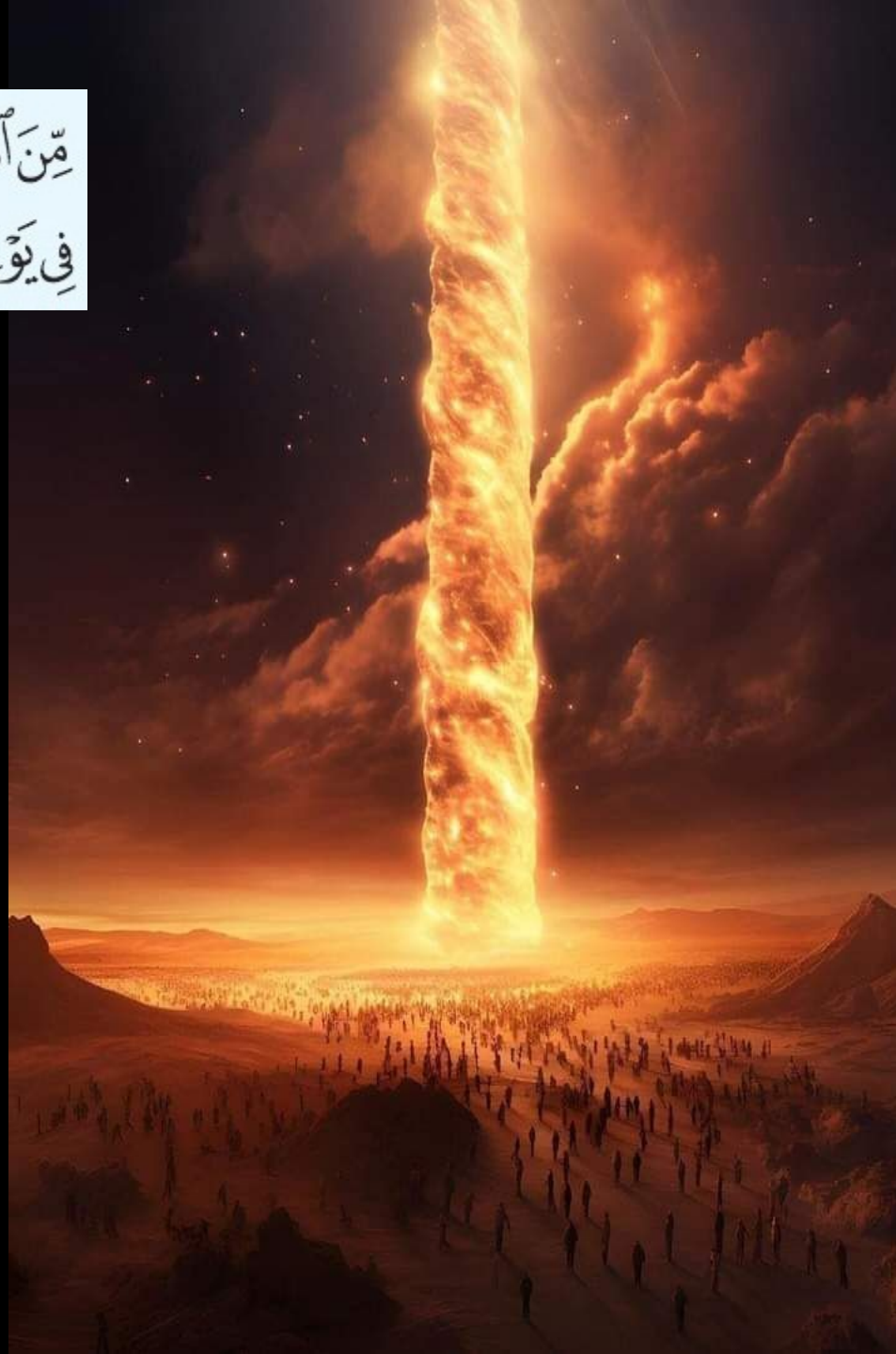
[Sabuni]

مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ﴿٣﴾ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ
فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَٱصْبِرْ صَبْرًا جَمِيلًا

4. Through which the angels and the holy spirit will ascend to Him on a Day fifty

thousand years in length

a. The ‘holy spirit’ is in



b. Meaning on the Day of Judgment, the Angel Jibraeel and the other angels will ascend to Him and the length of that one day will be equal to 50,000 years when measured in our world

i. Judgment Day will seem like 50,000 years to a disbeliever, but it will seem like a very short period to a believer. The Prophet (pbuh) is reported in a hadith collected by Imam Aḥmed to have said that, for the believer, this long period will be like the time they took to perform a single obligatory prayer in the world [Sabuni]

ii. This is from the ambiguous verses because we do not really know the exact nature of how this will come to be since time will work differently then, however, we are being given some reality of it through the description of its length to highlight the severity of that great day.

فِي يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَٱصْبِرْ صَبْرًا جَمِيلًا
﴿٥﴾ إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ﴿٦﴾ وَنَرَىٰهُ قَرِيبًا ﴿٧﴾ يَوْمَ تَكُونُ ٱلسَّمَآءُ

5. So endure this denial, O Prophet, with beautiful patience

a. The Prophet (pbuh) is being told that even when these people come to you asking questions in a condescending manner, the Prophet (pbuh) should remain patient without complaining

i.

We can apply this even today when people speak to us about Islam in a very

arrogant and mocking way. We have to show patience and ignore the ignorant

b. Some said it is telling the Prophet (pbuh) to remain patient over the disbelievers'

ridicule, disbelief, and their mockingly asking to hasten the punishment [Sabuni]

i.

Instead, the Prophet (pbuh) is being told to continue to call people to Allah's

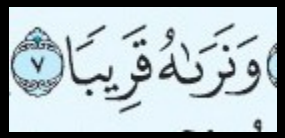
Oneness (tawheed) despite their lack of obedience and desire to follow him

[Sa'di]

إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ٦

6. They truly see this "Day" as impossible

a. Meaning the disbelievers believe the Day of Judgment will never come to pass [Sabuni]



7. But We see it as near

a. For Allah, the Day of Judgment is near because for Him time does not work like it does

for us. Allah sees the entire scenery of time at once, thus, for Him it is very close

b. Some said it means that Allah knows that the Day of Judgment will definitely take place

[al-Mukhtasar fee al-tafseer]

c. Allah is forbearing, thus, He does not hasten the punishment [Sa’di]

8. On that Day the sky will be like molten brass

a. Meaning the sky on the Day of Judgment will be like melted copper. The sky itself will

be liquified due to the horrors of that day [al-Mukhtasar fee al-tafseer and Sabuni]

وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٩

9. And the mountains like tufts of wool

a. Meaning they would be completely disintegrated

i. Mountains are being compared to wool to show how lightweight they would become [al-Mukhtasar fee al-tafseer]

1. Some others said they are being compared to wool because the

mountains in this world are of different colors so when they crumble on the

Day of Judgment and become scattered, they will appear to look like wool

that is dyed with different colors [al-Mukhtasar fee al-tafseer]

ii.

If this is what will happen to huge strong mountains on that horrifying day, then

what will be the case of those weak slaves who bring with them loads of sins?!

[Sa’di]

وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾

10.And no close friend will ask about their friends

a. The Arabic word hameem refers to a very close intimate friend, such as, a really close

buddy or best friend

b. Meaning those who used to be close friends in this world will not ask about each other’s

conditions or affairs because everyone will be busy with themselves due to extreme

panic and dismay [Sabuni]

يُبَصَّرُونَهُمْ ۚ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾

11. Although they will be made to see each other. The wicked will wish to ransom themselves from the punishment of that Day by their children

a. Meaning people will see and recognize their family and friends on the Day of Judgment

but they will not ask about each other due to the horrors of that day [al-Mukhtasar fee al-tafseer]

b. The Day of Judgment will be so terrifying that the wicked will be willing to ransom their own children to be saved from Allah’s punishment

i.

The ‘wicked’ are in reference to those who deserve the Fire of Hell [al-Mukhtasar fee al-tafseer]

ii.

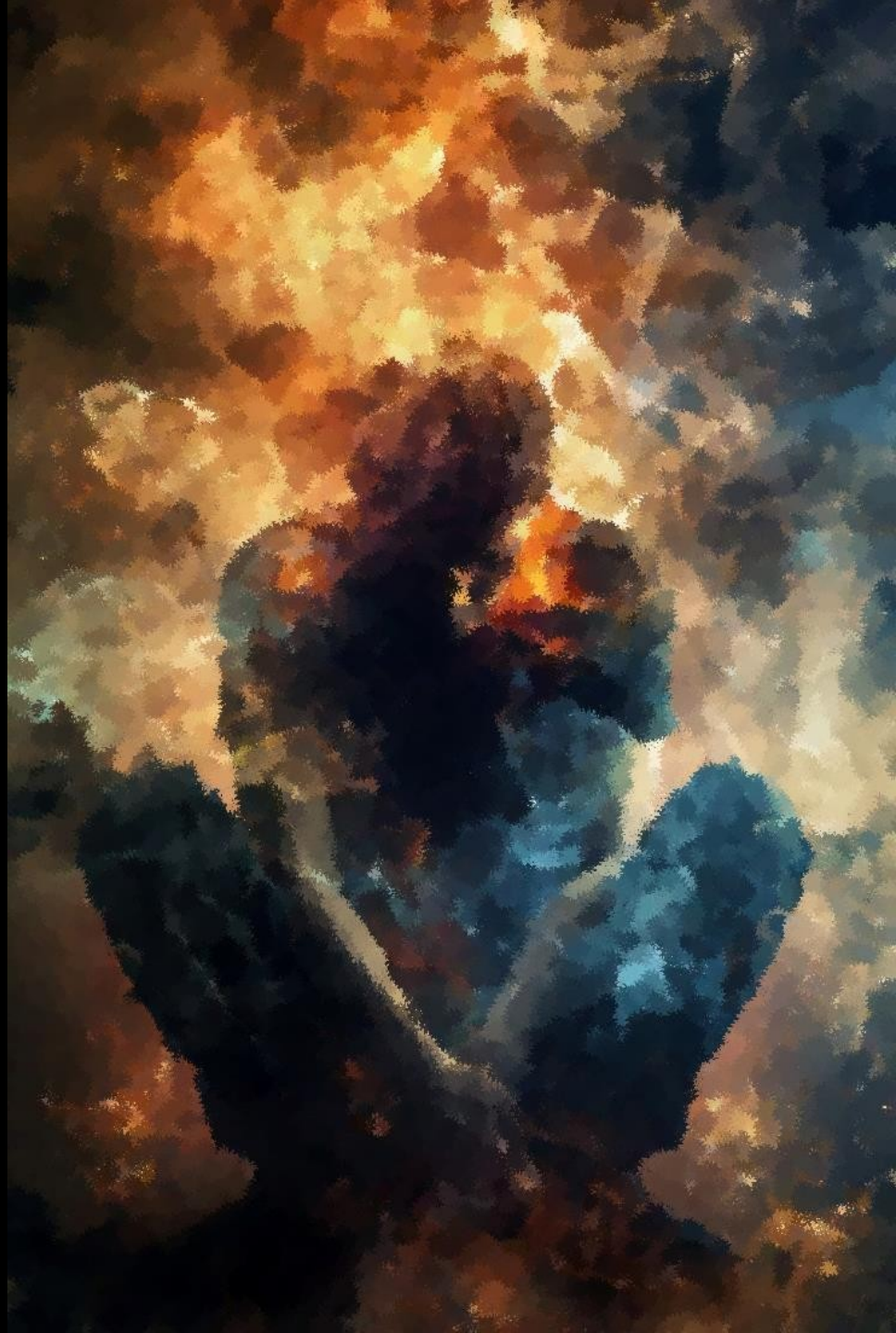
This means the fear on that day will be so intense that wicked people, if given the chance, will not follow the natural instinct to protect one’s children. They would rather ransom them than face the punishment themselves

وَصَٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾

12.Their spouses, their siblings

a. These are some further examples of people the wicked person is willing to ransom to

save himself/herself from Allah’s punishment on that day



وَفَصِيلَتِهِ ٱلَّتِى تُـٔوِيهِ ﴿١٣﴾

13.And their nearest kindred who shelter them

a. Meaning the wicked will even want to ransom those close family members who stood by him/her in the hardships of this world and protected him/her in this life [al-Mukhtasar fee al-tafseer]

i.

They could be parents, tribes, cousins, uncles, aunts, etc.

وَصَٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ ٱلَّتِى تُـٔوِيهِ ﴿١٣﴾ وَمَن فِى ٱلْأَرْضِ جَمِيعًا
ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّآ ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾ تَدْعُوا۟ مَنْ أَدْبَرَ

14.And everyone on earth altogether, just to save themselves

a. Meaning the wicked person would even be willing to ransom everyone, whether human,

jinn, animal, or anything else on earth, just to save himself/herself from the punishment

on that day

كَلَّآ إِنَّهَا لَظَىٰ ١٥

15.But no! There will certainly be a raging Flame

a. Meaning the wicked person will certainly not get his/her wish to be able to ransom someone in his/her place [al-Tafseer al-Muyassar]

i.

Instead, there will be a blazing fire in front of the wicked person waiting for him/her. The fires in Hell flare up and they neither calm down nor ever extinguish [Sabuni]

نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾

16.Ripping off scalps

a. Meaning the Fire of Hell is such that it literally pulls off the skins of people. Once the

skin is plucked out, it will immediately be replaced with another, and the cycle will

continue

i.

It does this due to the severity of its heat and flare [al-Mukhtasar fee al-tafseer]

b. Some restricted it to mean just the skin on the head while others added more body parts as well. The Fire of Hell will be like a magnet attracting the exterior skin to it [Sabuni]

ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّآ ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾ تَدْعُوا۟ مَنْ أَدْبَرَ
وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰٓ ﴿١٨﴾ ۞ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ ٱلشَّرُّ

17.It will summon whoever turned their backs on Allah and turned away from the truth

a. Hell will literally call out to those who turned away from the true faith in this world and

used to celebrate whoever disbelieved in Allah and denied the Qur’an. Hell will say,

“Come to me, come to me disbeliever!” [Sabuni]

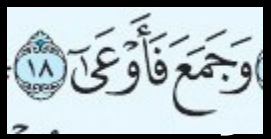
i.

They stayed away from the truth and neither believed in it nor acted by it

[al-Mukhtasar fee al-tafseer]

b. Ibn Abbas said that Hell will speak in clear language and will call such people by their

names and pick them up just as a bird picks up the grain [Sabuni]



18.And gathered and hoarded [wealth]

a. Meaning the person mentioned in the previous verse kept storing his/her wealth trying

to collect more and more

i.

They also did not spend in the cause of Allah nor fulfilled the rights of the poor

and needy [al-Mukhtasar fee al-tafseer and Sabuni]

b. The verse is a severe warning to those who are miserly with their wealth and busy themselves with constantly gathering more wealth without giving it away to those in need [Sabuni]

إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ١٩

19.Indeed, humankind was created impatient

a. Meaning mankind was created in a way that they act quickly without consideration and thinking things through. They are quick to consume

وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ ٱلشَّرُّ
جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا ٱلْمُصَلِّينَ ﴿٢٢﴾ ٱلَّذِينَ هُمْ

20.Distressed when touched with evil

a. Meaning when something bad happens due to their impatience, they become distressed, worry, and complain

i.

It does not have to be just due to their impatience, it could also be anything harmful that comes their way, such as, disease, poverty, hardship, sorrow, etc.

[al-Mukhtasar fee al-tafseer and Sabuni]

وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾

21.And withholding when touched with good

a. Meaning when good comes their way, such as, wealth and prosperity, they do not want

to share it but keep it for themselves

i.

They forget the favor of Allah on them, thus, they become stingy and miserly

[Sabuni]

إِلَّا ٱلْمُصَلِّينَ ﴿٢٢﴾

22.Except those who pray

4

a. Meaning the previously mentioned problems can be resolved by those who perform

salah (prayer)

i.

They neither worry by losing something in this world nor are they stingy with their

wealth [Sabuni]

ii. If salah is not doing that for us, then it means there is something wrong in our salah. We must do salah with proper reflection (tadabbur) and concentration (kushoo’). Internally, we have to leave the world behind as well when we do our salah and not just externally

b. These are people who are grateful to Allah when something good happens to them and patient with hope of Allah’s reward when something bad afflicts them [Sa’di]

جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا ٱلْمُصَلِّينَ ﴿٢٢﴾ ٱلَّذِينَ هُمْ
عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾ وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّآئِلِ

23.Consistently performing their prayers

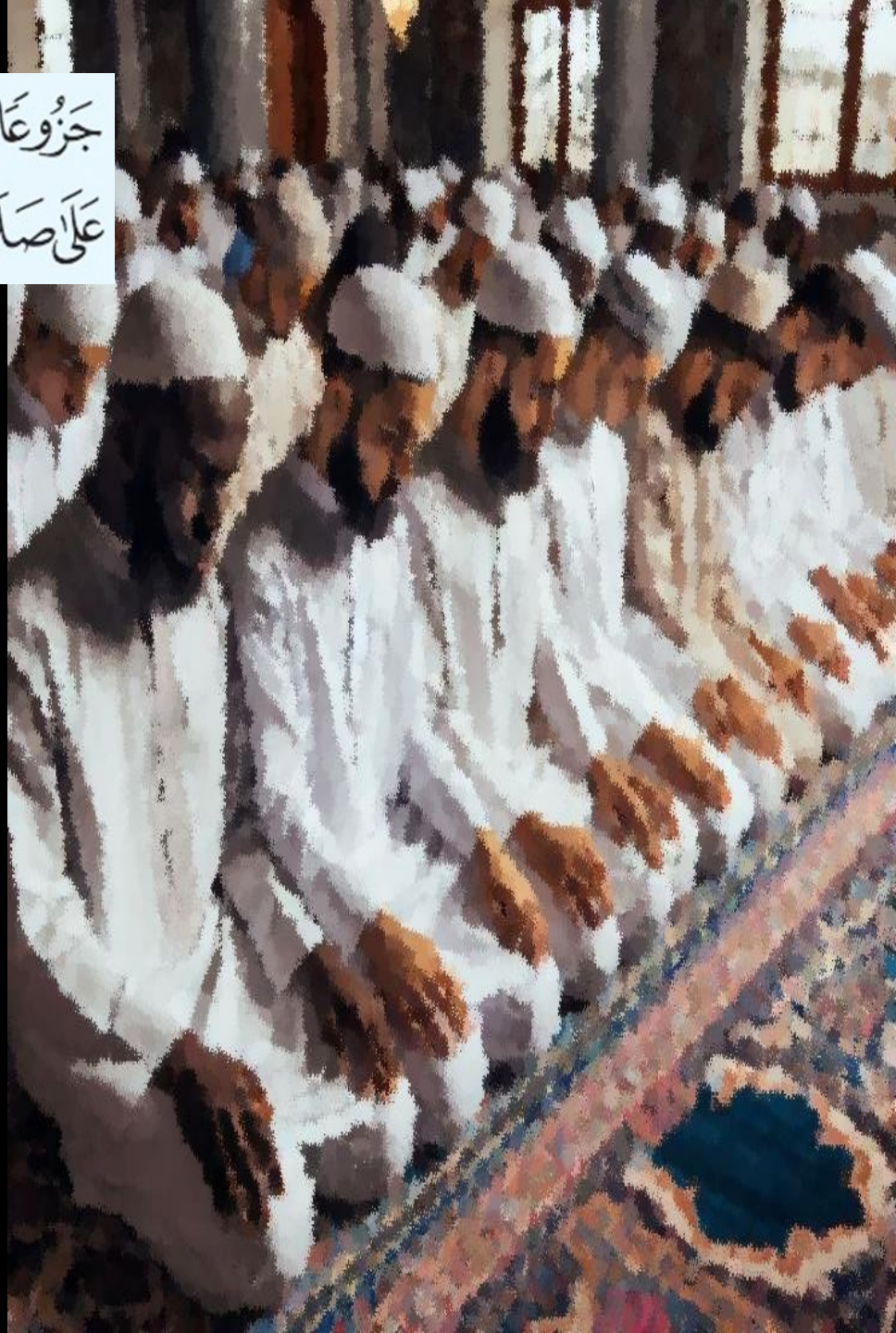
a. Meaning they consistently pray the five daily prayers in their appropriate times. It is a constant in their lives

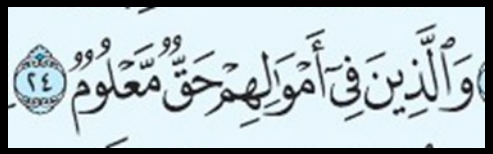
i.

. This is the bare minimum requirement obligated on us for salah

ii.

They are not like those who do not pray at all or those who perform their prayers outside of their times [Sa’di]



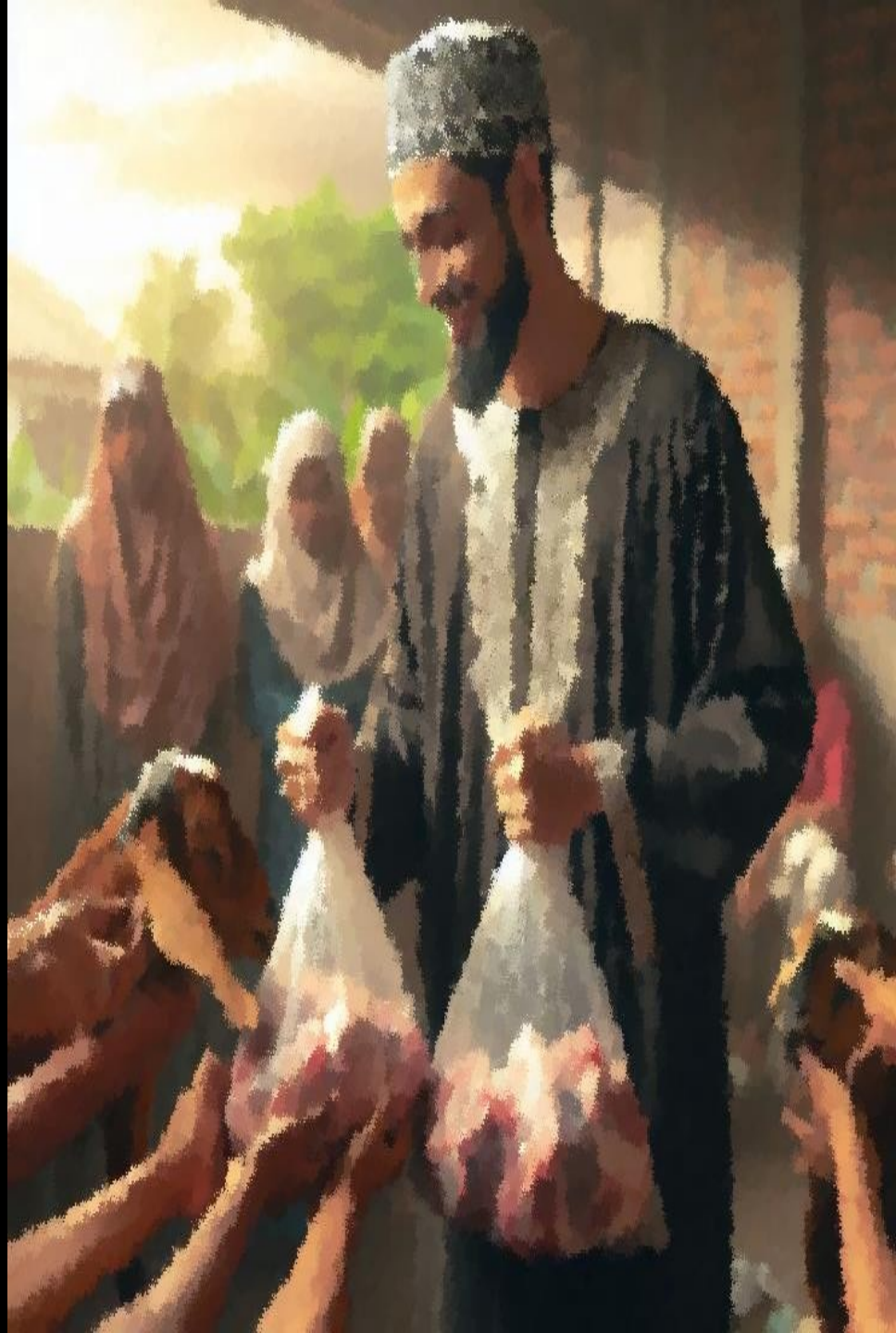


24.And who give the rightful share of their wealth

a. Allah switches straight from prayers to charity because salah helps us realize the actual

purpose of our life, thus, it makes it easier for us to not become greedy with our wealth

b. This is in reference to giving the obligatory zakah and general charity [Sa’di]



عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾ وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّآئِلِ
وَٱلْمَحْرُومِ ﴿٢٥﴾ وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ ﴿٢٦﴾ وَٱلَّذِينَ هُم مِّنْ عَذَابِ

25.To the beggar and the deprived

a. Two categories of those in need are mentioned:

i.

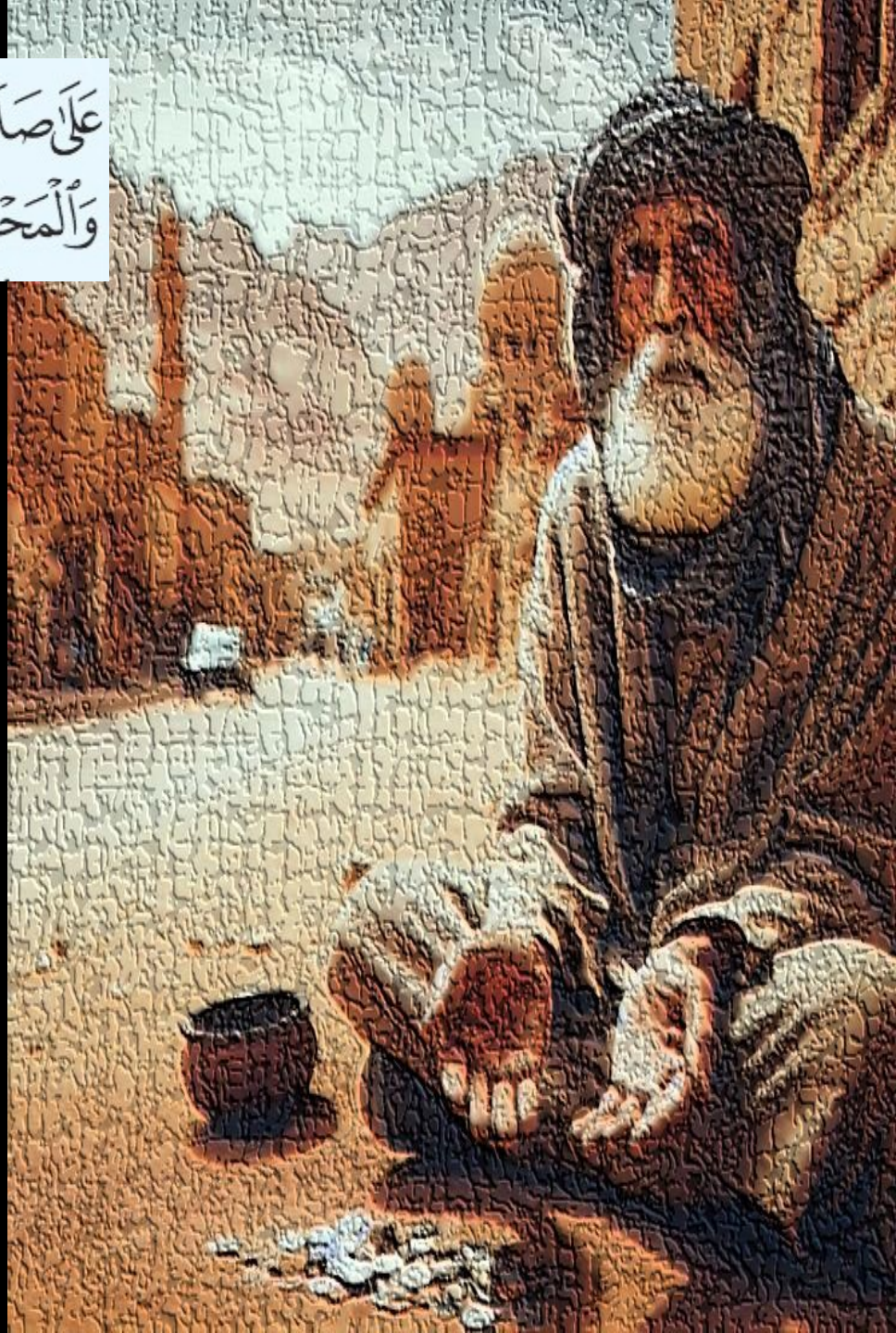
Beggars

1. These are those who actually embarrass themselves and come to ask

others for charity. These are people who are genuinely poor and have

nothing, therefore, it is not in reference to professional beggars who make

a business out of begging



ii.

Deprived

1. These are those who are financially deprived for whatever reason and are

in need of charity but they do not ask others for it out of shyness

a. There are many people in our community who are going through

financially difficult times but they do not share that difficulty with

others nor ask for help out of shyness

i.

This is why we need to build wholesome communities

among us so we can genuinely know who is in need among

us. Then we can all come together to help each other

وَٱلَّذِينَ يُصَدِّقُونَ بِيَوۡمِ ٱلدِّينِ ٢٦

26.And who firmly believe in the Day of Judgment

a. We can connect the previous few verses to this verse. It means that those who regularly

perform salah and give charity, then this is an evidence that they firmly believe in the

Day of Judgment

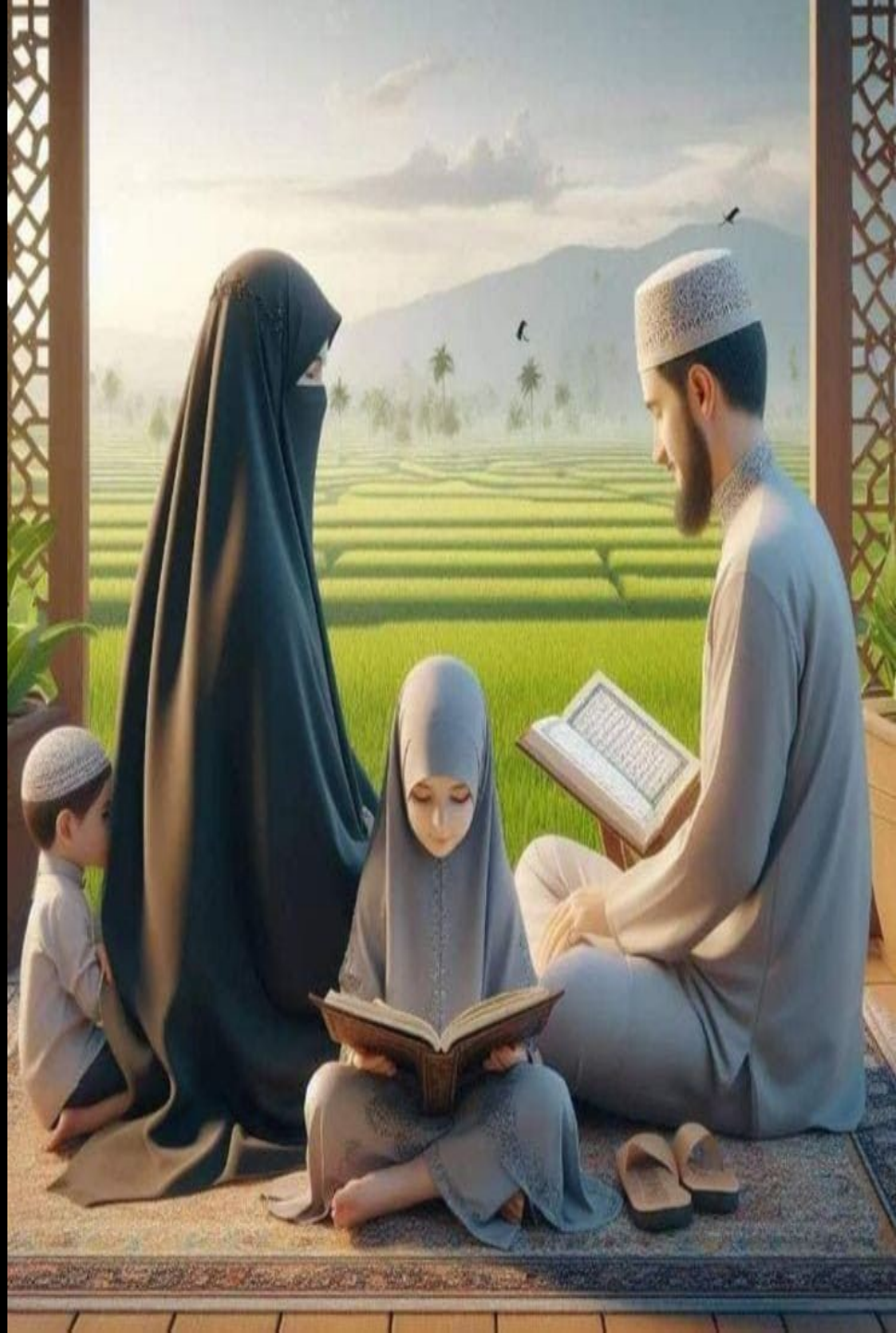
5

i.

This is because they firmly realize the reality of this life that it is all a test from

Allah and a day is coming when we will all be held accountable for our deeds. So

they are preparing themselves for it.



وَٱلْمَحْرُومِ ﴿٢٥﴾ وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ ﴿٢٦﴾ وَٱلَّذِينَ هُم مِّنْ عَذَابِ
رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَٱلَّذِينَ هُمْ

27.And those who fear the punishment of their Lord

a. Meaning they fear Allah's punishment for themselves and for others

i.

They are not only worried about their own salvation but for others' as well

ii.

Due to this fear, they abandon any means that may lead them close to Allah's punishment [Sa'di]

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾

28. Knowing that none should feel secure from their Lord’s punishment

a. Meaning Allah’s punishment should be feared and no sane person feels secure from it

[al-Mukhtasar fee al-tafseer]

i.

Even the believing righteous slaves of Allah fear it. Al-Hasan Al-Basri said, “The

believer is fearful that his good deeds may not be accepted despite his

obedience and goodness” [Sabuni]

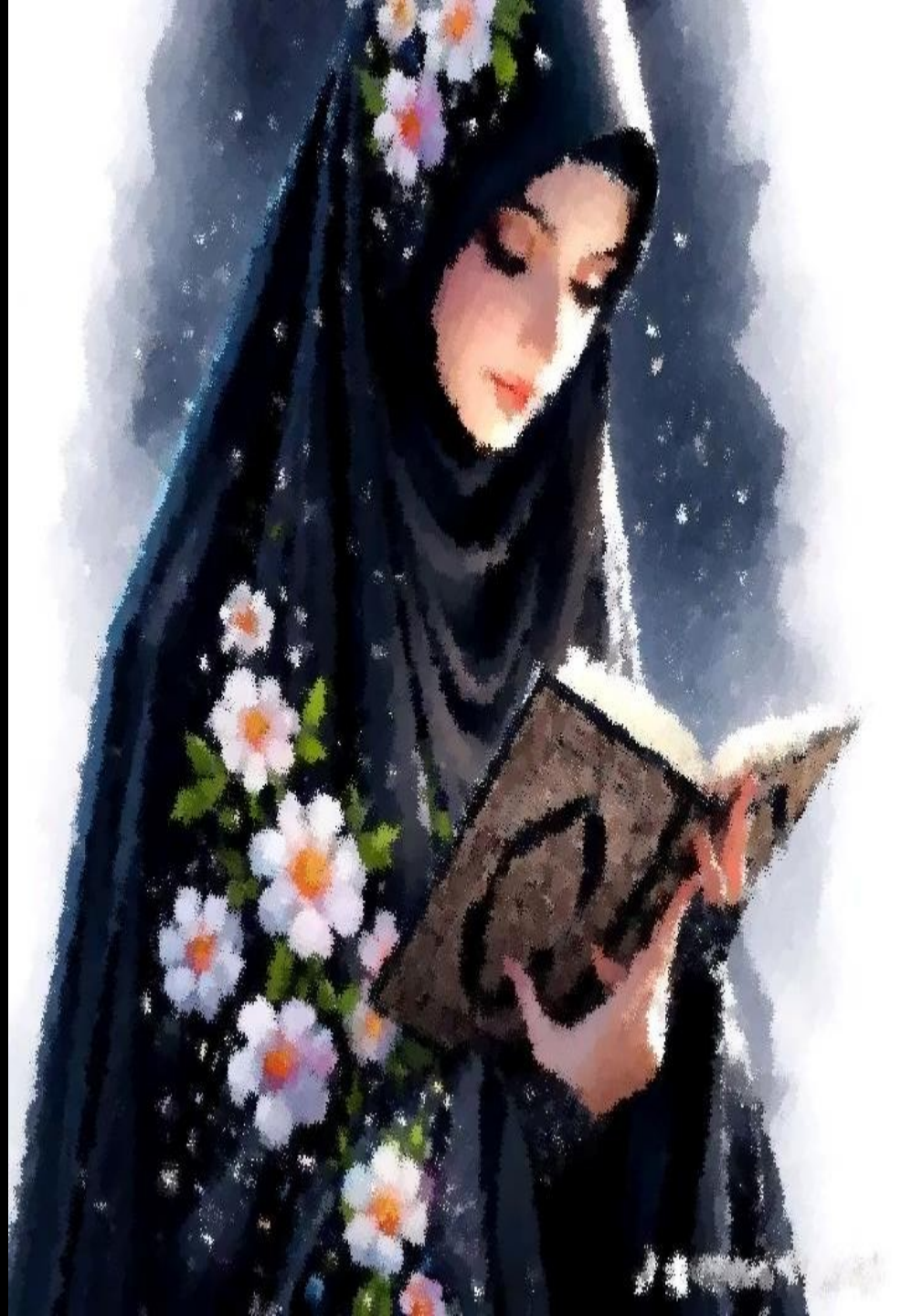
رَبِّهِم مُّشۡفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمۡ غَيۡرُ مَأۡمُونٖ ﴿٢٨﴾ وَٱلَّذِينَ هُمۡ
لِفُرُوجِهِمۡ حَٰفِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰٓ أَزۡوَٰجِهِمۡ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ

29.And those who guard their chastity

a. Meaning they are not shameless people and guard their private parts from fornication

b. Guarding one’s chastity means not doing the following [Sa’di]:

i. Illicit sexual relations
ii. Anal intercourse
iii. Homosexual acts
iv. Intercourse during menses
v. Looking at others’ private parts or touching them
vi. Doing anything that may lead to any of the above acts



لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ
فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٣١﴾

30.Except with their wives or those [bondwomen] in their possession, for then they are free

from blame

i.

Wives

a. Two exceptions are made here with whom sexual relations are made permissible:

ii.

Female slave-girls

1. This requires a more in depth discussion on the concept of slavery in Islam.

فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٣١﴾

31.But whoever seeks beyond that are the transgressors

a. Meaning those who go beyond the previous two exceptions for their sexual

gratifications, then they are blameworthy because they have transgressed the limits set

on them by Allah.

وَٱلَّذِينَ هُمۡ لِأَمَٰنَٰتِهِمۡ وَعَهۡدِهِمۡ رَٰعُونَ ٣٢

32. The faithful are also those who are true to their trusts and covenants

a. Meaning they are constantly observing their promises and commitments to others to assure they do not break them

i.

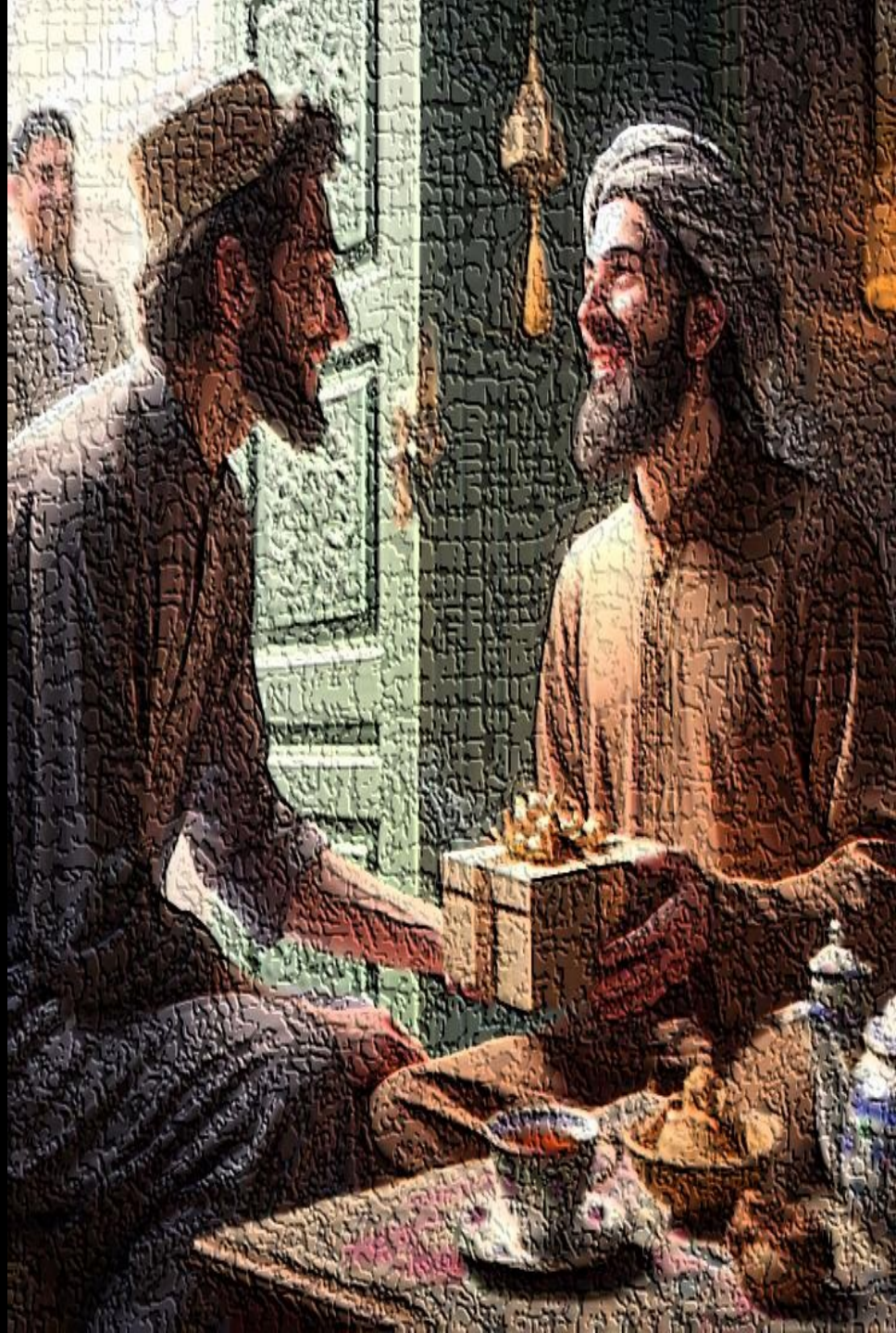
If we agree to something, whether it is a formal contract, verbal agreement,

secret, or anything else, then we must make every effort to assure that we stick

6

to it and honor it. It is not allowed to violate these agreements and be

treacherous



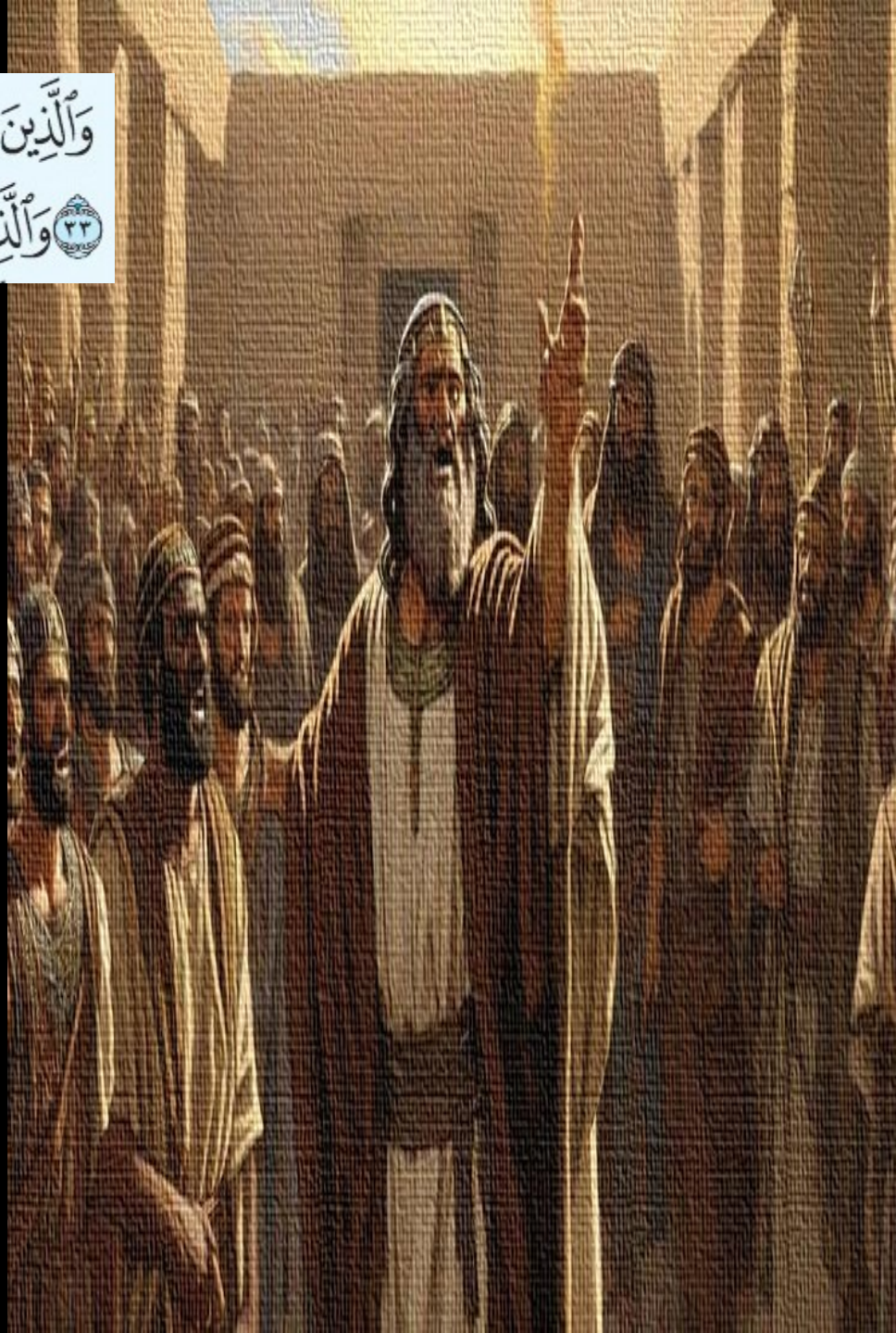
1. If we cannot commit to something, then we need to learn to say ‘no’ when requests are made so that we never enter into any sort of agreement to begin with.

وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٣٢﴾ وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ

﴿٣٣﴾ وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُوْلَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ ﴿٣٥﴾

33.And who are honest in their testimony

a. Meaning they get up and give truthful testimony when requested and neither hide nor falsely change it especially when they know justice cannot be served without it. They do not let hostility or family relations get in their way of being honest and truthful when giving testimony. They stand by the truth wherever it may be.



i.

These testimonies are not restricted to just in the court of law but also pertain to

our daily lives, for example, in disputes with family, co-workers, friends, etc. We

must be truthful and honest when giving testimony for or against others.

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾

34.And who (properly) guard their prayers

a. The word ‘guard’ here means two things:

i.

They are observant of the times of the five daily prayers and assure they pray

every salah properly within its designated time. They do not let anything busy

themselves away from them.

1. Praying ‘properly’ also entails doing so with its proper prerequisites,

pillars, obligations, and etiquettes [Sabuni]

a. The details of this can be found in books of fiqh .

ii.

These prayers guard them from Allah’s punishment.

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾

35.These will be in Gardens, held in honor

a. Meaning the believers with all of the previously mentioned qualities will be honored in

paradise.

i.

This will be by giving them whatever their hearts desire, an eternal life in

paradise, and all of the other blessings given to them there [Sa’di]

فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾

36. So what is the matter with the disbelievers that they rush [head-long] towards you [O Prophet]

a. When the disbelievers used to hear the previously mentioned qualities of the faithful being recited, they would get offended because they used to be their opposites. Then they would rush to the Prophet (pbuh) to confront him and deny him and his message.

b. Some said it means what is dragging these disbelievers to rush to come around you to disbelieve in you?! [al-Mukhtasar fee al-tafseer]

فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ
عِزِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّآ ۖ إِنَّا خَلَقْنَٰهُم

37.From the right and the left, in groups to mock you?

a. They would come to the Prophet (pbuh) in large numbers and gather all around him to confront him

i. Then they would ridicule and mock the Prophet (pbuh) and say, “If these believers enter paradise, then we would do so even before them because Allah has given us more in this world than them!” So Allah refutes them in the next verse [Sabuni]

أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

38.Does every one of them expect to be admitted into a Garden of Bliss?

a. Meaning do these disbelievers think that they would be entered into paradise and enjoy its blessings while they remain in their disbelief and ridicule His messenger?!

[al-Mukhtasar fee al-tafseer and Sabuni]

عِزِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّا ۖ إِنَّا خَلَقْنَاهُم
مِّمَّا يَعْلَمُونَ ﴿٣٩﴾ فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ ﴿٤٠﴾

39.But no! Indeed, they already know what We created them from

a. The strong ‘no’ is there to deny their false hopes mentioned in the previous verse

[al-Mukhtasar fee al-tafseer]

i.

The remainder of the verse is in reference to the sperm. Allah is putting them in

their place to show that there is no reason for them to be arrogant

1. This is because the people find sperm despicable and dirty and it is being

used here to make their heads bend in shame and to highlight the true

nature of their origin. This is all to make the point that they have no

فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ٤٠

40. So, I do swear by the Lord of □all□ the points of sunrise and sunset that We are truly

capable

a. Meaning Allah is fully capable of doing what is mentioned in the next verse

عَلَىٰٓ أَن نُّبَدِّلَ خَيۡرٗا مِّنۡهُمۡ وَمَا نَحۡنُ بِمَسۡبُوقِينَ ٤١

41. Of replacing them with [others] better than them, and We cannot be prevented [from doing so]

a. Meaning Allah can destroy and replace them with others who will be obedient to Him

and nobody can prevent Him from doing so whenever He wants to [al-Mukhtasar fee al-tafseer]

i.

This is because the One who created them can also destroy them [Sabuni]

عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾ فَذَرْهُمْ
يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ﴿٤٢﴾ يَوْمَ

42.So let them indulge [in falsehood] and amuse [themselves] until they face their Day,

which they have been threatened with

a. The Prophet (pbuh) is being told to ignore them and let them be until they meet their

fate on the Day of Judgment, which they were promised in the Qur’an

يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ﴿٤٢﴾ يَوْمَ
يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾

43.The Day they will come forth from the graves swiftly, as if rushing towards a target

a. Meaning they will all come out of their graves on the Day of Judgment in such a swift manner as if they are running in a race to get to the finish line.

i.

They will not be stubborn nor disobey the call of the caller on that day, rather,

they will come quickly to Allah defeated and submissive. [Sa’di]

b. Some said it means that they will rush out of their graves and then to the gathering

ground in such a manner as if they are rushing to their idols to worship them. They used

to hurry to their idols on the days of their festivals to worship them but on the Day of

Judgment, they will be hastening in a similar manner to Hell [Sabuni]

خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۚ ذَٰلِكَ ٱلۡيَوۡمُ ٱلَّذِي كَانُواْ يُوعَدُونَ ٤٤

44.With eyes downcast, utterly covered with disgrace. That is the Day they have always been warned of.

a. Meaning humility will overcome them that day about which they used to not care

[al-Mukhtasar fee al-tafseer]

i.

Worry will take over their hearts, their eyes will be humbled, their movements will

be calmed, and their voices ceased [Sa’di]

1. In other words, they will be completely docile and shame will cover them

from every direction [Sabuni]

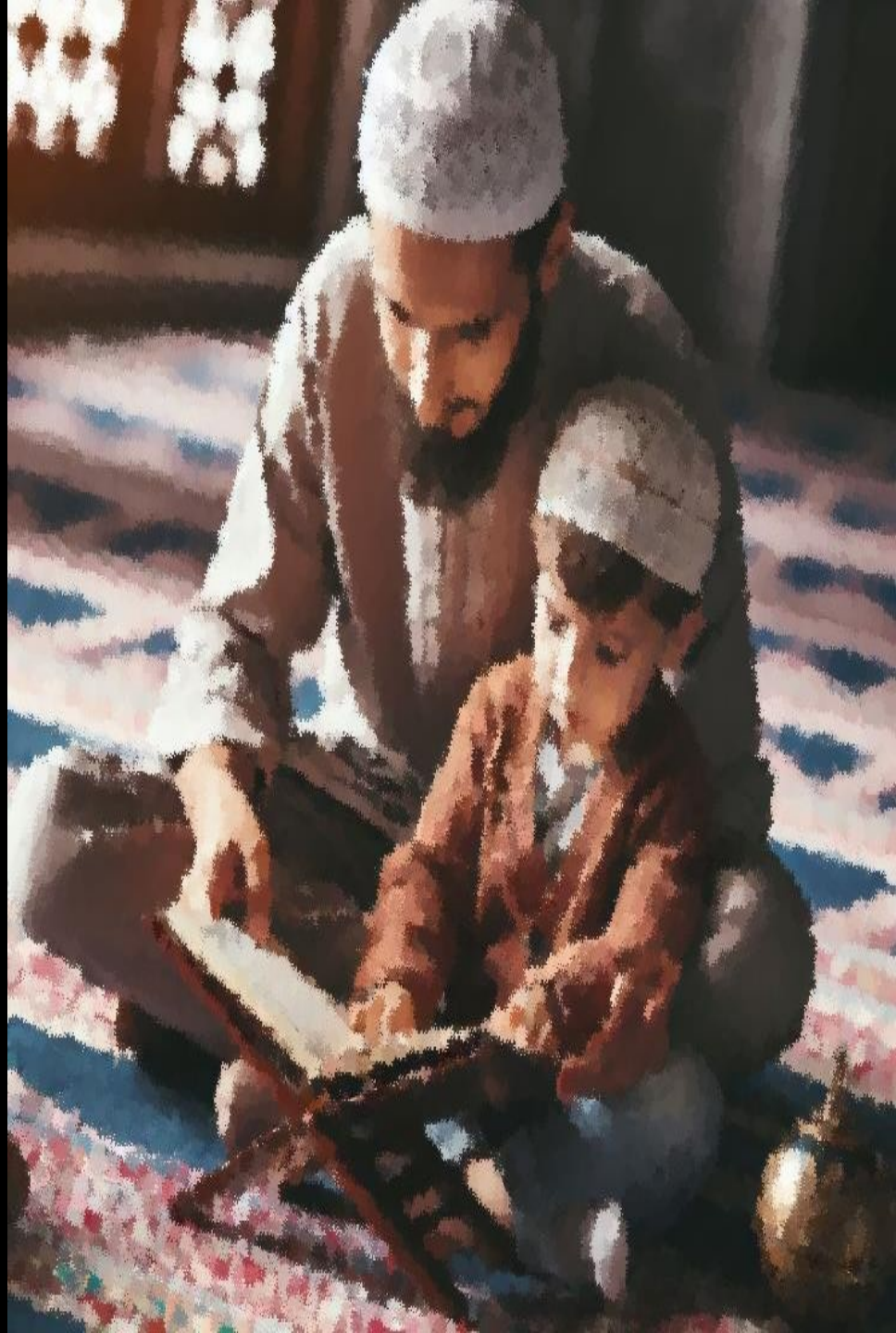
EXCERCISES

1. Remembering (Knowledge)

1. What is the main theme of Surah Al-Ma'arij?
2. How does the Surah describe the Day of Judgment?
3. What specific human traits does Allah criticize in this Surah?

2. Understanding (Comprehension)

1. Why does the Surah emphasize patience and steadfastness?
2. How does the Surah contrast the behavior of believers and disbelievers?
3. Can you explain why the Day of Judgment is described as lasting fifty thousand years?



3. Applying

1. How can the lessons from Surah Al-Ma'arij help you deal with challenges in your daily life?
2. What practical steps can a teenager take to embody the qualities of a true believer mentioned in this Surah?
3. How would you explain the importance of charity as discussed in this Surah to someone your age?

4. Analyzing

1. What patterns can you identify in how the Surah describes human weaknesses?
2. Why do you think the Surah uses vivid imagery to describe the punishment of disbelievers?
3. How do the descriptions of punishment and reward work together to convey the Surah's message?

5. Evaluating

1. Do you think the portrayal of human characteristics in this Surah is still relevant today? Why or why not?
2. How effective is the Surah in motivating believers to prepare for the Hereafter?
3. What is your opinion on the emphasis placed on patience in this Surah?

6. Creating

1. Write a short story illustrating the traits of a person described as a true believer in this Surah.
2. Create a poster or infographic summarizing the key lessons from Surah Al-Ma'arij for your peers.
3. Compose a dua (supplication) inspired by the themes of this Surah, asking for

و الحمد لله رب العالمين